

Outline of II Timothy

Introduction:

See Introduction to I Timothy for comprehensive study.

Purpose of writing II Timothy:

The mile relay is the last race of a junior high, high school, and college level track meet. Each runner runs a quarter mile and hands the baton to the next runner to continue the race. The apostle Paul viewed our lives as a race with a great prize at stake (1 Corinthians 9:24). The book of 2 Timothy depicts the apostle Paul as a runner who has finished his leg of the relay and is ready to pass on the baton to the next runner. Timothy is the next runner in line that would receive the handoff from Paul. Paul's race; however, was not against the clock. Paul, as an evangelist of Jesus Christ, raced against false teachers (1 Timothy 6:3), worldliness (1 Timothy 6:9), and deluded brethren (2 Timothy 3:1-8). 2 Timothy outlines the work of an evangelist and the consequences that come with such work. Each generation must produce men who are willing to take up the mantle of an evangelist.

A battle for the souls of men was taking place and Paul was not one to give up (2 Timothy 2:16-18). Paul was one who pressed forward in this life no matter what the outcome (see Phil. 3:12ff). During his race men considered him a mad man (2 Corinthians 5:13), an idiot (2 Corinthians 11:5), and a coward (2 Corinthians 10:10). His leg of the race; however, was winding down. Paul knew that these were his final days (2 Timothy 4:6). Paul said, *"I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing"* (2 Timothy 4:7-8). Paul's days of warfare would come to an end with his death. He gave the race his all! No more would he suffer at the hands of wicked men as he exposed their error (2 Corinthians 11:22ff). No longer would he be looked upon as a *"spectacle among men... a fool... weak... suffering hunger, thirst, nakedness, and no place to sleep... defamed and counted as the filth of the world"* (1 Corinthians 4:9-13). He had remained faithful to the Lord through all his trials. That which awaited the faithful man of God was the glorious and eternal crown of righteousness.

Paul was now ready to pass the baton to Timothy. Timothy would have to take up the mantle of waging war against the ungodly and false teachers of his day. Timothy was called upon to do the work of an evangelist (2 Timothy 4:1-5). Paul explains to Timothy that there would be grievous days ahead of him as he did this most important work (see 2 Timothy 3:1ff). Paul knew that erring brethren, of the not too distant future, would not endure the sound doctrine of Jesus Christ. Timothy was nonetheless charged to *"preach the word"* (see 2 Timothy 4:1-3). Evil men would bring suffering to Timothy's life as he did the work of an evangelist (2 Timothy 1:8). Evil men would spread their error as a gangrene infectious disease (2 Timothy 2:16-17). Evil men would comfort those in error (2 Timothy 3:6). Evil men would wax worse and worse (2 Timothy 3:13). Timothy was to be a walking contrast to the wicked in that he would *"hold and guard the pattern of sound words..."* as a gospel preacher (2 Timothy 1:12-14).

Paul admonishes Timothy to never be ashamed of the gospel message (2 Timothy 1:8). No matter how much suffering he would have to endure he must remain faithful because the souls of men are at stake (see 2 Timothy 1:8; 2:3; 3:12; 4:4). Paul reminds Timothy that it matters not that the wicked reject, twist, and pervert the scriptures the word of God with its promises will always remain (see 2 Timothy 2:9, 13, 19).

2 Timothy is a book that illustrates the passing of the torch, baton, or evangelical responsibilities. The importance and urgency of this work cannot be underestimated. Paul calls upon Timothy to *"sir up the gift of God which is in thee"* (2 Timothy 1:6). Timothy was to *"strengthen"* himself in the grace of God (2 Timothy 2:1). Paul tells his beloved Timothy that the Lord had delivered him from the ungodly and He will do the same for Timothy as he does such a great work (see 2 Timothy 3:10ff). Preachers today ought not to be upset with the suffering that comes with

waging war against the ungodly but rather recognize that it comes with the work. Like the old saying, "If not you then who? If not now, when?" Let us pray that faithful men would enter the work of preaching and do so without fear or favor of any.

Chapter one

I. Paul's visual remembrance of Timothy (1:1-6):

- A. *"Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord"* (1:1-2).
1. Note that Paul begins this letter in almost the exact fashion of his first epistle to Timothy (see I Tim. 1:1-2). At I Timothy 1:1 Paul states that his apostleship was according to the commandment of God and here he states that is through the *"will of God."* Here he also speaks of his apostleship being in *"accordance"* to the *"promise of life."*
 2. Paul's purpose for serving as an apostle of Jesus Christ was to make known to Jew and Gentile alike the *"promise of life which is in Christ Jesus"* (1:1).
 - a. This promise first appears in history when Eve was deceived by the devil and violated God's law. The consequence for her sin and the sin of Adam is enumerated in Genesis chapter three. Though God would punish them with physical and spiritual death, there was yet hope (Gen. 3:15).
 - b. The hope of Genesis 3:15 was to begin through the seed of Abraham (Gen. 12:3).
 - c. The fulfillment of this promise was to be realized in Jesus Christ (Gal. 3:16).
 - d. The scriptures reveal God's promise to be the gift of eternal life through the forgiveness of sins (cf. Acts 2:38; 13) (see study # 41; The Promise of God).
 3. Note that Timothy was Paul's *"true child in faith."* Paul had taken special interest in Timothy at Derbe upon their first meeting (Acts 16:1ff). Later he would tell the Philippian brethren of Timothy saying, *"I have no man likeminded, who will care truly for your state"* (Phil. 2:20). Paul seems to have taken Timothy in as a son to tutor and give special care to as a fellow soldier of Jesus Christ. Paul's prayer for Timothy, as far as an introduction to a letter to him, is that he would be filled with *"Grace, mercy, peace, from God the Father..."* (i.e., that Timothy would be in good standing before God [a recipient of God's gracious forgiveness through Timothy's obedience]).
- B. *"I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day longing to see thee, remembering thy tears, that I may be filled with joy"* (1:3-4).
1. Paul prays for Timothy night and day in an *"unceasing"* meditation. The reality of heaven was under view. Paul's knowledge of the above mentioned hope helped him to serve God as did his forefathers.
 2. The prison situation and prospect of soon being put to death propels Paul to boldly ask Timothy to come to him quickly that he may experience joy.
 3. Paul remembers the tears shed by Timothy (possibly at the hands of evil men who persecuted both Paul and Timothy see II Tim. 1:8).
- C. *"Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also"* (1:5).
1. Paul describes Timothy's faith as being *"unfeigned"* (*anupokritos*) = "without dissimulation" (LS 83)... "unfeigned [genuine], real, sincere" (Moulton 34). The apostle Peter used this word at I Pet. 1:22 in relation to Christian's love for brethren. Timothy's faith was real or genuine.
 2. Timothy's mother and grandmother had this genuine faith and likely transferred it through example and teaching to him.
- D. *"For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands"* (1:6).
1. Recall that Paul had admonished Timothy to *"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery"* (I Timothy 4:14). Paul now

states that the gift that Timothy possessed came to him by the laying on of his personal hands. First Timothy 4 clearly reveals that Timothy's "gift" was that he had the ability to make the distinction between doctrines of demons and divine revelation. Timothy was miraculously given the ability to see the dangers of seducing spirits of worldliness.

2. Timothy had obtained this "gift" through the "*laying on of the hands of the presbytery*." The "*presbytery*" (*presbuterion*) translated "*body of elders*" by the Nestle and Marshal Greek - English interlinear Bible page 827-828) and by Moulton's Greek word study at page 340. This word is used at Acts 20:17 and translated "*elders*" in association with the "*bishops*" of the church (see Acts 20:28). This is a difficult passage because Paul lays claims to being the one who had laid his hands upon Timothy giving him gifts at II Timothy 1:6. Could Paul had been a part of some presbytery (i.e., eldership)? Apparently an elder of a church had laid his hands upon Timothy at some point in the past giving him this gift. We know that it is a singular man because the Greek word *presbuterion* is identified as a singular noun by Friberg's Analytical Greek New Testament pp. 639. At Acts 20:17 the Greek word is plural (see Friberg pp. 439).
- E. "*For God gave us not a spirit of fearfulness; but of power and love and discipline*" (1:7).
1. Seeing that the ungodly were to wax worse and worse (II Tim. 3:1) Timothy has been charged to fight the good fight of faith (I Tim. 1:18; 6:12). Paul had remembered both the tears and faith of Timothy in relationship to this statement. Ungodly men would attempt to pervert divine revelation and Timothy was charged with keeping or guarding its purity (see I Tim. 6:14, 20). Doing the work of a watchman would be unpopular and often bring public scorn upon one's self. The man of God was thereby to not be defined by a "*spirit* (or disposition) *of fearfulness*." Jesus commanded that we not be afraid of sinful man that have the power to kill the body but rather fear him who is able to destroy both body and soul in hell (see Matt. 10:28). When the man of God wages war against false teachers and worldly minded men they are to have the disposition of our Lord, Jeremiah, Elijah, John the baptist or the prophets who illustrated no fear or favor of men (see Matt. 16:13ff) (see study # 34).
 2. Paul gives Timothy three character traits that are to govern his actions rather than fear:
 - a. "*Power*" (*dunamis*) "Power or capacity to produce a desired effect; effectiveness" (Moulton 107) (AHD 440). God gave the Christian a spirit of power in that we have soul saving truth on our side. Those who wield the sword of truth display the power of God (Rom. 1:16).
 - b. "*Love*" (*agape*) "to be fond of" (LS 7). Looking to multitudes of Greek - English lexicons will yield the idea of care, concern, and affection for others in the Greek word *agape*. The man of God will shed his fear of man because he knows that people's souls are at stake.
 - c. "*Discipline*" (*sophronismos*) "a rendering sound-minded; calm vigor of mind" (Moulton 396). The man of God whose spirit is that of power (persuasiveness in truth), love (care and concern for people's souls and eternal well being), and discipline (a sound minded person) will be steadfast in the face of enemies. Here is one who does not loose his cool nor does he condemn others for things God does not condemn. This person of discipline is sound of mind in that he is governed by truth.
- F. "*Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God;*" (1:8).
1. Paul instructs Timothy to have no fear or favor of men. He is to be a man of power, love, and discipline. Seeing that Timothy is a man of faith and has the gift of divine knowledge he must never be ashamed of divine revelation or its messengers. We can not apologize for the demands of the law of Christ. Recall that the apostle Paul had said, "*I am not ashamed of the gospel...*" (Rom. 1:16). Neither can we be ashamed or apologize for those who represent the truth (like the apostles or other preachers who stand in truth). When one is "*ashamed*" they are "reluctant through fear of shame" (AHD 132).
 2. Rather than being hesitant or reluctant to stand in truth with power, love, and discipline let the man of God "*suffer hardship with the gospel according to the power of God.*" When people stand in absolute truth the world will hate and persecute because their conscience is made to feel the sting of their error by your words (the gospel truth) (see Jn. 15:20-21; Heb. 10:32ff) (see study # 42; The Persecuted Man of God).

- G. *"who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal"* (1:9).
1. Paul explains how it is that God *"saves us"* in relation to the *"gospel according to the power of God."* It is the gospel that *"calls"* man to faith and obedience with the promise of eternal salvation through the forgiveness of sins (II Thess. 2:13-14; I Pet. 2:9ff). Man is not saved by his own works of righteousness (see Rom. 4:1-5). We all stumble at some point of law and thereby are in need of God's grace and mercy that is manifest in the sacrifice of Jesus on the cross (see Rom. 3:23; I Jn. 1:10).
 2. Man's salvation by grace through faith is God's purpose and has been *"before times eternal."* The Lord knew from the foundation of the world that there would be men and women who received His truths and lived in faith and fear and there would be those who reject Him (see Rom. 8:29-30; Eph. 1:3-7; 3:9-13).
- H. *"but hath now been manifested by the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the gospel, whereunto I was appointed a preacher, and an apostle, and a teacher"* (1:10-11).
1. God's eternal purpose was to save man from their sin and this purpose was to be accomplished through His beloved Son Jesus. The promise of Jesus coming into the world was fulfilled (1:10a; Isa. 7:14; 9:6ff; 11:1 etc.).
 2. This Jesus has abolished death (1:9b):
 - a. To *"abolish"* death is to *"cause a person or a thing to have no further efficiency; to deprive of force, influence, power"* (Thayer 336). Both physical and spiritual death were the consequences of Adam's sin (I Cor. 15:20-23; Rom. 5:12ff). All men sin and thereby have died spiritually (Rom. 3:23). Jesus; however, took away death's power in that he gave himself as a once for all time sacrifice for the sins of the world (see Heb. 7:26ff).
 - b. Both Physical and spiritual life are regained in the gospel of Christ Jesus (1:10c).
 1. The word *"life"* (1:10c) is *"real life after the resurrection"* (Thayer 274).
 2. The word *"immortality"* is *"incorruption"* (LS 138). *"Exempt from decay after the resurrection"* (Thayer 88).
 3. Since both the just and the unjust will be resurrected (Acts 24:15) this physical life must be qualified. One will spend eternity either alive spiritually (eternal life in fellowship with Christ) or alive but separated from Christ (spiritually dead).
 4. The gospel message reveals what one must do to remain in eternal spiritual fellowship with God the father (II Tim. 1:10c).
 3. Paul was *"appointed"* a preacher, apostle and teacher (Acts 26:16-20) that he may reveal the above message to all who would listen and obey that they too may experience eternal fellowship with God the Father (see study # 4). Note that at I Timothy 1:1 Paul tells us that he was an apostle of Jesus Christ by the *"commandment"* of God. Lastly, Paul states that his apostleship was through the *"will of God..."* here at II Timothy 1:1.
- I. *"For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day"* (1:12).
1. Due to Paul being a preacher, teacher, and apostle of Jesus Christ who preached truth and exposed error in his work of guarding divine revelation and loving the souls of men he suffered (see II Cor. 11:20ff). The book of II Corinthians reveals many things that Paul suffered at the hands of evil men through a spirit of hatred and jealousy. Some considered Paul a mad man (II Cor. 5:13), others charged Paul with preaching his own ideas (II Cor. 3:1; 4:5; 5:12; 10:12; 13:3), and lacking courage (II Cor. 10:1, 10). Though wicked men made Paul's life miserable because of who he was and what he represented in this life he would never be *"ashamed"* of the Lord or His doctrine (Rom. 1:16). Paul would not be reluctant to preach truth even though it caused him to be ostracized from people in the world such as the synagogue (Jn. 12:42-43) or persecuted by those who do not share his views or are offended (II Cor. 11:21ff). Paul reveals some of the mentality of the world against him at I Corinthians 4:9-13 when he said of the apostles that they are men, *"Doomed to death, a spectacle unto the world, viewed as fools, suffer in the body, reviled and*

persecuted by the world, defamed, and looked upon as the filth or refuse of the world (I Cor. 4:9-13).

2. The reason Paul would never be ashamed of the gospel: "*for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.*"
 - a. Note the confidence of Paul as he states, "*I know... I am persuaded...*" Paul's faith in the Lord was manifest through his acts of obedience even to the point of death. Paul was completely "*persuaded*" that the Lord would "*guard that which I have committed unto him...*" That which Paul had committed to the Lord was his eternal soul. The Christian places his or her eternal soul within the hands of God's care when they become a Christian. Proverbs 2:12-15 tells us that those who attain knowledge and understanding in the things of God will be delivered from wickedness of all forms. We will be delivered because our faith excludes interest in the things of worldliness and false teaching. We will have an earnest desire to go to heaven. No matter the suffering or ostracizing of the world we will press forward in faith. Paul once said, "*Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal*" (II Cor. 4:16-18).
 - b. This is how God "*guards*" the faithful and elect. The elect of God are those who are interested in spiritual things and thereby absorb themselves in revelation. The more they learn of God's power and eternity the more they push from themselves the error of this world. Paul had absorbed himself in truth and was thereby confident that he would be with the one that he placed all his hope in (see study # 43; God Guards the Elect).
- J. "*Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us*" (1:13-14).
 1. The potential to be ashamed of the gospel of Jesus Christ exists through social ostracizing, worldliness, false teaching, and persecution. Paul thereby admonishes Timothy to "*hold the pattern of sound words.*" The word "*hold*" is to "keep with special care, to **know, understand**, hold a course, hold in guard, **keep safe, protect**" (LS 341). Again, Paul admonishes Timothy to "*guard*" the sound words that have been committed unto him. Recall that this same admonition was how Paul concluded his first epistle to Timothy. The word "*guard*" (*psulazon*) = "watch, guardian, keeper, protector" (LS 874). Preachers, teachers, and apostles were guardians and protectors of divine revelation. Due to their courageous guardianship of truth through hundreds of years we have our Bibles today. The word of God must continue to be **guarded against perverted Bible versions** and the erroneous teachings of men. The Holy Spirit dwelled within Paul and Timothy through God's divine revelation and so they were to guard it from perversions (see Gal. 3:2) (see study # ; 1 and # 28).
 2. Note that Paul terms that which was committed to Timothy as "*the pattern of sound words.*" The word "*pattern*" (*hupotuposin*) = "a sketch, formula, sample" (Moulton 419)... "An outline or pattern" (LS 848). The Lord's divine revelation was revealed miraculously to the apostles and prophets (Gal. 1:10-12; Eph. 3:1ff) and termed a "*pattern*" (a formula, sketch, outline) that would reveal to man the mind of God in relationship to a life of obedience on our part. The pattern was thereby God's instructions to us. These instructions are healthy to us only if we keep them as they were originally delivered. Paul admonishes Timothy, the evangelist, to protect and keep safe this originally delivered pattern for man's salvation.

II. The current status of brethren (1:15-18):

- A. "*This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes*" (1:15).
 1. The region of Asia had many churches. John, in the book of Revelation, mentions seven churches (Ephesus, Laodicea, Philadelphia, Smyrna, Sardis, Thyatira and Pergamum). Other Asian

- churches were located at Colossae and Troas. Did every brother and sister turn from Paul who were in Asia?
2. There are two possibilities. **First**, Paul may have been speaking of the Asians that had been with him in his Roman imprisonment. When the going began to get tuff these Asians parted ways with the suffering apostle. **Secondly**, it may be that all Christians of Asia departed as Paul states. This view would be attractive to the context. Paul would be emphasizing the importance of guarding the truth (just look at all the brethren who are falling away!).
 3. Interestingly, Paul mentions two fallen men by name (i.e., Phygelus and Hermogenes). Paul knew of Timothy's familiarity with these two men and it may have really caused the young evangelist sorrow due to their previous stalwart stand in the truth. The reason Paul tells Timothy these things is to help him see the need for fearless men to stand strong in the faith. If ever there was a time when Satan seemed to have the upper hand against the pattern of sound words and God's people it was now. Paul is pleading with Timothy to keep the torch going.
- B.** *"The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me diligently, and found me (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well"* (1:16-18).
1. Paul tells Timothy that not everyone had abandoned him. Onesiphorus had refreshed Paul with visits and standing by his side. Onesiphorus was not "*ashamed*" of Paul's chain (an indicator that explains the apostles' imprisonment). Paul had earlier commanded Timothy not to be ashamed of the gospel nor its messengers. It seems apparent that the context reveals the fact that Paul had been imprisoned due to his stand in truth (as was always the case). The Jews were angry with him for what they perceived as a trashing or discounting the Mosaic Law.
 2. Paul therefore prayed for mercy upon the household of Onesiphorus when the Lord should come again. Lastly, Paul calls upon Timothy's memory of the service of Onesiphorus. Timothy would thereby be both encouraged at the news of Onesiphorus' faith yet made to feel the seriousness of guarding truth due to the fall of Phygelus and Hermogenes as well as all those of Asia.

Chapter 2

I. Words of encouragement to Timothy (2:1-2):

- A.** *"Thou therefore, my child, be strengthened in the grace that is in Christ Jesus"* (2:1).
1. The word "*therefore*" brings into consideration a summation of chapter one's contents. Timothy is a man of great faith who has gifts of knowledge and discernment in the area of divine revelation. This faith and gift, when exercised, would bring hardship and suffering to his life at the hands of wicked men. Paul tells the young evangelist that many have already given in to these hardships yet one, Onesiphorus, had not. The urge to be ashamed of truth due to hardships was to be resisted (see Gal. 6:12-13) (see study # 42). There was great work to be done in the kingdom of God. Truth needed protectors and guardians so that man's hope of salvation would be realized.
 2. Seeing that man's salvation was at stake Timothy was to be "*strengthened in the grace that is in Christ Jesus.*" The Christian ought to gain strength when tempted to drop their hands in discouragement due to the "*grace that is in Christ Jesus.*" It is through the grace of God that man receives the forgiveness of sins (Eph. 1:7). Forgiveness and hope are matters that ought to bring strength to the saints of God. Whenever you feel discouraged, alone in your faith, and tempted in the things of this world remember God's grace! If Paul and Onesiphorus can keep the faith in trying times so can you Timothy (and so can we all).
- B.** *"And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also"* (2:2).
1. Due to so many falling away from the truth and others perverting the truth there was a great need for fearless men and women to receive, keep, and teach the purity of divine revelation.
 2. Paul had "*committed*" truth to Timothy (see II Tim. 1:12b) and Timothy is now called upon to "*commit*" truth to "*faithful men, who shall be able to teach others also.*" To "*commit*" (*parathou*) =

"to set before, entrust" (Moulton 306)... "of meals, to set before, serve... to lay before one, explain" (LS 603). Timothy was to serve sound doctrine or words to faithful men that they would teach others. The Lord was in need of fearless men who would do such a good work and so it is today.

II. **Standing firm within God's unchangeable Standard of Truth (2:3-13):**

- A. *"Suffer hardship with me, as a good soldier of Christ Jesus" (2:3).*
1. Preaching "*sound words*" (I Tim. 1:10); surely would not settle well with the unbelieving and erring brethren. "*Hardships*" were sure to come to those who presented truth to the world. Paul therefore gives Timothy some of the most encouraging real words that are found in God's word.
 2. Paul tells Timothy to view his life as three things that were an obvious interest to Paul and the general public. Paul looks to the soldier, the athlete, and the farmer to help Timothy understand his responsibility.
- B. *"No soldier on service entangles himself in the affairs of this life; that he may please him who enrolled him as a soldier" (2:4).*
1. The soldier is one who goes to war on behalf of a country. Such a man is primarily concerned with the survival of himself and his fellow soldiers. He is focused on the battle at hand and is easily able to put the affairs of this life aside due to the serious nature of his work.
 2. The man of God must, when guarding the purity of the doctrine of Christ and receiving that work's associated hardships, be like a soldier. Timothy, and other faithful men, would please the Lord if they would focus on the serious work of keeping the doctrine of Christ pure and teaching it without fear or favor of men (like a soldier). To permit themselves to be entangled in the affairs of this life would be detrimental to not only their own souls but the souls of many others. The work is serious and demands our all.
- C. *"And if also a man contend in the games, he is not crowned, except he have contended lawfully" (2:5).*
1. Paul was obviously a fan of sports or at least interested in its events (see I Cor. 9:24ff).
 2. To further prove his point of enduring hardships and temptations and being opposed to worldliness or false teaching the apostle brings in the athlete. The athlete, with a heart of passion, endures extensive training programs. The athlete, when competing, gives the event his all. The competition is an all out fight and the winner receives the crown. No athlete; however, will receive the crown unless he plays by the rules of the game. Cheaters will be sniffed out and disqualified. All who would have a real hope in eternity must play or live by God's divine standard (His rules of the game of life).
- D. *"The husbandman that labors must be the first to partake of the fruits" (2:6).*
1. The third illustration is the farmer.
 2. The farmer who suffers the hardships of hard labor, anguish over lack of rain and equipment failures will be rewarded in the end for all his hard work and hardships experienced. The farmer will partake of the fruits of his labor. All Christians who wage war against worldliness and false teaching in a lawful manner will receive the fruit of their labors. We shall be in heaven for ever more!
- E. *"Consider what I say; for the Lord shall give thee understanding in all things" (2:7).*
1. The Christian is to remain passionate, focused, and determined as the soldier, athlete and farmer.
 2. All three of these occupations take focus, determination, and a passion for the work. Christians who are focused, determined, and have a passion for the work of the Lord will hold and guard the purity of sound doctrine and teach others this truth so that their hope of salvation may be real.
- F. *"Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel:" (2:8)*
1. To approach the work of guarding the purity of the doctrine of Jesus Christ from false teachers the man of God with the seriousness of a soldier, the passion of an athlete, and the work ethic of a farmer one must consider Jesus. Our prime motivation is, of course, heaven. The Christian; however, must also remember the source of God's promises.
 2. When we as Christians feel discouraged, let us be encouraged by three facts:
 - a. Jesus did come from the seed of David just as God promised (II Sam. 7:12-16; Luke 1:31-33; Jer. 23:5-6).
 - b. Jesus was raised from the dead proving himself to be the Son of God and the longed for seed of David (Acts 2:29ff).

- c. Both the just and the unjust will be raised from the dead. Each will spend eternity in the place God judges proper according to the manner of each person's life (Jn. 5:28-29; Acts 24:14-16).
- G. *"wherein I suffer hardship unto bonds, as a malefactor; but the word of God is not bound"* (2:9).
1. Due to God fulfilling His promises of forgiveness and redemption through His Son Jesus Christ Paul would gladly *"suffer hardships unto bonds."* If the ungodly want to put chains upon Paul and imprison him as a *"malefactor"* (common criminal) then so be it (see Acts 24:10-16). Let the Christian today be of the same mind. If exposing and calling out the name of false teachers gets us in trouble with other people so be it. We must obey God rather than man (see Acts 5:29).
 2. Though men may try to pervert and suppress the truth by imprisoning and silencing the messengers with intimidating ways they will never succeed in binding the *"word of God."* Furthermore, if any man seeks to work against the doctrine of Jesus Christ he will find himself *"kicking against the goad"* (see Acts 26:14). Try as they may the ungodly will not suppress or bind the doctrine of Christ (see study # 18).
- H. *"Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory"* (2:10).
1. Paul's mind was made up! Paul believed and was persuaded in the reality of God and His promises through His beloved Son (see II Tim. 1:12). There was no amount of suffering that he was not willing to endure so that the absolute truth would be presented to the world.
 2. As the truth was presented to the world the *"elect"* of God would rise to the top. God's words of redemption would be heard, learned, received, and obeyed by many (Jn. 6:44-45).
 3. Paul states the end result of such an unashamed approach to preaching the purity of truth. Yes all who do such preaching would be persecuted; however, the benefits far outweigh the suffering (see II Cor. 4:16ff). Man would be clothed with *"eternal glory."* To have *"eternal glory"* is to be exalted in heaven as Christ (see Phil. 3:20; I Jn. 3:2). The victors of life will experience the glory that the world champion athlete experiences in the here and now with the exception of heavenly glorification being eternal (see I Pet. 1:7, 13; 4:13; 5:4, 10). Note that the word *"exalt"* (*hupsoo*), as used by Peter, is equivalent to Paul's word *"glory"* here and means "to elevate, to glorify, to give glory, honor, or high praise to; exalt" (Moulton 421) (see study # 44; The Glorified Saint).
- I. *"Faithful is the saying: For if we died with him, we shall also live with him:"* (2:11)
1. The *"faithful saying"* is divine revelation's promises and commands. God will fulfill all His promises.
 2. God has faithfully said, *"For if we died with him, we shall also live with him."* This statement is found at Romans 6:8 and I Thessalonians 5:10. When man dies to sin he is made alive in Christ through baptism and faithful living.
- J. *"If we endure, we shall also reign with him: if we shall deny him, he also will deny us:"* (2:12).
1. Another faithful promise that will certainly come to pass is that *"if we endure we shall reign with him."* Man's reigning with Christ in glory for all eternity is dependant upon our *"enduring"* the onslaught of worldliness, hardships due to preaching truth, and overcoming false teachers. John speaks of the saints of God reigning with Christ for 1000 years at Revelation 20:6 in relation to the elect of God being spiritually alive as opposed to being spiritually dead. Those who **endure** shall reign with Christ in glory for ever.
 2. Moreover, it is also a faithful saying that those who *"deny him shall be denied by Christ."* This particular faithful saying was made by Jesus at Matthew 10:33 where the Lord said, *"But whosoever shall deny me before men, him will I also deny before my Father who is in heaven."* Those who *"deny"* Jesus are identified as false teachers (II Pet. 2:1; Jude 4), disobedient (Titus 1:16), and liars (I Jn. 2:22). The scriptures are clear. When one denies Christ he or she denies the authorized word of God (compare I Jn. 2:23-24 with II Jn. 9). Said man or woman has the spirit of antichrist (see I Jn. 2:18, 22). If you deny (reject) Christ he has no choice but to reject you (see Acts 7:51-53).
- K. *"If we are faithless, he abides faithful; for he cannot deny himself"* (2:13).
1. The last faithful saying is that if even the Christian is *"faithless, he abides faithful."* This does not mean that the Christian can be faithless (i.e., disobedient) and the Lord would continue to give his

grace to such a one. We have already noted the conditional "if" statements above in relationship to remaining faithful till death to receive the crown of life (see Rev. 2:10).

2. Paul's point is the very point that Christ made to him on the road to Damascus. Jesus said to Saul (later the apostle Paul), "*Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad*" (Acts 26:14). Jesus' point was that it did not matter how hard Paul kicked against the prodding goad the gospel would be preached, people would obey, and glory would be obtained by some. It matters not how many false teachers there are in the world. It matters not how many Christians fall from grace. It matters not that many will not endure suffering for the cause of Christ and the souls of men. The Lord will continue to be faithful to his promises of redemption for those who seek it and obey it. The Lord "*cannot deny himself*;" i.e., he cannot reject his own promises to man. The offer will always be there for those who want it.

III. Attitudes of the faithful verses attitude of the unfaithful (2:14-20):

- A. "*Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear*" (2:14).
 1. The "*things*" that Paul charges Timothy to put the brethren in remembrance of is the fact that it matters now what man does against the gospel message (law of Christ) it nonetheless stands (see below at 2:19). The word of God will not be bound as to make it ineffective (II Tim. 2:9 {see also Acts 26:14}) because God's promises of salvation are true and faithful (II Tim. 2:13). If there is nothing man can do to frustrate the promises of God then let us not be involved in such activity.
 2. The word "*remembrance*" suggest that they had already been taught these things. Paul had previously told Timothy to "*charge*" men not to teach false doctrines (I Tim. 1:3, 18). The apostle had also told Timothy to "*put the brethren in mind of these things*" (i.e., the dangers of false teaching and worldliness) (see I Tim. 4:6). The brethren of Ephesus had been well taught yet they needed to be reminded of their responsibilities like us all (see II Pet. 1:12-14).
 3. Paul tells Timothy to not only put the brethren in remembrance of these things but also to "*strive not about words, to no profit, to the subverting of them that hear.*" Paul, in his first letter to Timothy, had given similar warnings in relation to the work of false teachers (see I Tim. 6:3-6). Those who "*strive or dispute about words*" are identified as those who "*teach different doctrines*" (see I Tim. 6:3-6). Note that the "*words*" being argued about are words that have no profit to a man's soul because they "*subvert them that hear.*" To "*subvert*" (*katastrophe*) = "an overthrow, destruction... overthrow of right principle or faith, perversion" (Moulton 221). To "*hear*" (i.e., accept) the different doctrines of man above divine revelation is to be catastrophic to the eternal state of the soul. Though man cannot change God's purpose he man nonetheless "*subvert*" others with erring doctrines (see study # 45; Effects of False Teaching).
- B. "*Give diligence to present thyself approved unto God, a workman that needs not to be ashamed, handling aright the word of truth*" (2:15).
 1. Truth (divine revelation) has been under consideration and has been contrasted with erring doctrines and men who espouse those doctrines (see II Tim. 1:13-14 and 2:14 i.e., the previous verse). Rather than teaching and or giving heed to erring doctrines and worldliness the child of God is to "*give diligence to present thyself approved unto God.*" The word "*diligence*" (*spoudason*) = "be eager" (NM 838)... the word includes the idea of hurrying to do something... eager to do it... to be bent on doing something (see Moulton 373). The Christian's bent in life ought to be to be approved of God. We ought to all feel a sense of urgency in our lives to have God view us as approved. The urgent work of obtaining God's approval makes us a "*workman*" in this field (see study # 47; The Work of the individual Christian).
 2. The "*approved*" Christian is one who is not "*ashamed*" of truth. Paul is very concerned about this behavior on the part of Christians (see II Tim. 1:8 see also Rom. 1:16). When one is ashamed of truth they will not speak about the contents of truth and neither will they make affinity with the teachers of truth. Paul tells Timothy to not exercise such fear of man because souls are at stake (see II Tim. 1:7).
 3. Finally, the Christian who would be approved of God is one who "*handles aright the word of truth.*" The 1901 ASV has a footnote on this verse that states, "*holding a straight course in the word of truth.*" With many in the world teaching a "different doctrine" (I Tim. 6:3) the Christian

- is admonished to hold a straight course in truth. The Christian is to recognize the standard of truth and never ever attempt to pervert it with our own ideas or opinions. We should obey its every precept. We should respect its divine instruction and make the proper application to our lives. Lastly, let us guard the purity of it seeing that Jehovah delivered these truths to us through His Holy Spirit (see II Pet. 1:21).
4. The overall thought is that Christians will prevent themselves from being infected by false doctrines and the cares of this world through their urgent effort to be approved of God (clean in respect to sin). The apostle Peter closed his second epistle with the same type of instruction (see II Pet. 3:17-18).
- C. *"But shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a gangrene: of whom is Hymenaeus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some"* (2:16-18).
1. We have previously discussed the word "*profane babblings*" (*kenopsonias*) at I Timothy 6:20 in the context of erring doctrines being taught. The word is defined as "empty babbling, vain disputation, fruitless discussion" (Moulton 228). Paul gives an example of fruitless and vain disputation that Hymenaeus and Philetus were teaching; i.e., that the "*resurrection had already passed.*" To say that the resurrection had already passed was to take man's hope away from him (as though he missed out on God's promises). Such a teaching is certainly "*vain babblings.*"
 2. Furthermore, this useless and fruitless teaching is identified as "*error*" against the truth. When men teach fruitless error it has the tendency to "*eat as doth a gangrene.*" The "*gangrene*" (*gaggraina*) = "a Greek medical term used since the time of Hippocrates for a spreading ulcer. Paul compares the corrupting influence of profane talk to this disease" (ISBE v. 2, pp. 399). The leavening effects of error was a concern of Paul's when dealing with the Corinthians too (see I Cor. 5:6). When error spreads it has the ability to "*overthrow the faith of some*" (see study # 45).
 3. Note that Paul unashamedly names **Hymenaeus and Philetus** as two false teachers. These two men's names go down in history as two who perverted the right ways of truth. What embarrassment... what shame... what humiliation... Though many do not like hearing their erring friends name called... while many would like to conceal their error... while many would like to show pity and comfort to the false teacher... the word of God commands that they be shamed and exposed so that no one else would be deceived by their error (see Deut. 13:4-9; 20:16-18; Zech. 13:1-6; Eph. 5:11; II Pet. 2:4ff). This is not the first time Paul named false teachers in a public setting (see also I Tim. 1:20). Jesus names false teachers too (see Matt. 5:20; 16:11-12 etc.). Likewise, Peter associates false teachers to false prophets at II Peter 2:1-2. When we look to the writings of the prophets in the Old Testament we find them naming the false phophets as well. Jeremiah named 5 false prophets (teachers): Hananiah, Pashhur, Ahab, Zedekiah, and Shemaiah. Micah named Balaam, Omri, and Ahab (Micah 6:5, 12-16). If these men's names and doctrines go unchallenged then souls will be lost (see study # 48; Naming False Teachers).
- D. *"Howbeit the firm foundation of God stands, having this seal, the Lord knows them that are his: and, let every one that names the name of the Lord depart from unrighteousness"* (2:19).
1. Even though men like **Hymenaeus and Philetus** teach erring doctrines "*the firm foundation of God stands.*" Paul has built upon this point through this epistle. Teaching the truth may bring hardships to one's life. Paul admonishes Timothy to not be ashamed of the truth nor the truth's teachers (II Tim. 1:8). Paul's hardships in relation to his association with truth are again reiterated at II Timothy 2:9. At verse 9 Paul tells Timothy that the truth cannot possibly be bound even though wicked men try to imprison it with perversions or sweeping its truths under a rug. Once again, we find the same principle being delivered. It matters not what men like Hymenaeus and Philetus say, "*the firm foundation of God stands.*" Truth will remain truth and God's promises will remain as God's promises. Nothing will change this (see Acts 26:14; II Tim. 2:13) (see study # 8).
 2. The firm foundation is an obvious reference to truth. The "*seal*" of truth is "*the Lord knows them that are his.*" A "*seal*" (*spsragida*) = "a motto (a brief statement used to express a principle, goal or ideal) (Moulton 394)... "to mark with a seal, to mark... stamp with approval... accredit as a faithful servant, as a believer" (LS 786). Paul appears to be saying that the principle of truth is that "*the Lord knows them that are his*" as opposed to those who are not his (see Rev. 7:1-8; 13:16).

3. Those that belong to the Lord are those who "*name the name of the Lord*" (i.e., live by His authorized pattern). These sealed men and women are identified as God's elect and will always strive to "*depart from unrighteousness*" (see I Pet. 2:9) (see study # 46; The Identity of the Elect of God). Here are people who trust in the promises of God because they recognize that no matter what man does to truth its efficacy will not be diminished (see study # 46).

IV. The demographics of the local church will always contain "*vessels of dishonor*" (2:20-26):

- A. "*Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honor, and some unto dishonor. If a man therefore purge himself from these, he shall be a vessel of honor, sanctified, meet for the master's use, prepared unto every good work*" (2:20-21).
 1. While the Lord has always ordained that there will be some who conform their lives to the image of Christ and thereby identified as the predestined (Rom. 8:29-30; Eph. 1:3ff) He also knows that some will not do this (see study # 46).
 2. To illustrate this point Paul uses the illustration of vessels within a furnished great or luxurious house. Within such a house one will find some vessels of gold, silver, wood, and even earth (clay pots). It is obvious that the gold and silver vessels are worth much more than the wood and earth vessels. The world we live in is comprised of men and women who are people of honor (i.e., belong to the Lord... he knows them and they know him). These brethren are identified as vessels of honor. There are also those within the world who are represented in the vessels of earth and wood. People that are not walking upright according to the truth. If one of these unfruitful and erring people would cleanse themselves (purge the sin from their lives) then he would be identified as a vessel of honor and useful to the Lord in every way. A double meaning seems to be in place here. It may be that Paul intends for us to view people in the world and those in the church who have fallen away as the vessels of dishonor. If these vessels of dishonor purge themselves (i.e., cleanse themselves from sin through obedience to the gospel and or repentance from the fallen saints view) then they may be useful to the Lord and retain hope of eternal heaven. Restoration is possible with the right frame of mind.
- B. "*But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart*" (2:22).
 1. Youthful lusts include things like the desire and quest to be rich in this world (I Tim. 6:9) and sexual immorality (see I Cor. 6:18).
 2. The elect of God will rather "*follow after*:" Right and faithful living, love (care and concern for self and others), and peace rather than turmoil. The elect of God are further identified as "*them that call on the Lord out of a pure heart*." When one calls upon the name of God they are invoking God for help. Such people realize their need for the saving blood of Christ (see Acts 22:16; Heb. 2:18).
- C. "*But foolish and ignorant questionings refuse, knowing that they gender strifes*" (2:23).
 1. These foolish and ignorant questions were addressed in light of someone teaching a different doctrine at I Timothy 6:3-4. Those who involve themselves in fruitless and vain questions of faith as they try to gender strife are to be "*refused*."
 2. The elect of God are to "*refuse*" (*paraitou*) = "to decline receiving, refuse, reject" (Moulton 303). The only thing that comes out of these types of vain questions is strife. Let all know that those who are causing trouble in the churches of Christ are the false teachers. Error does nothing but breed "*strife*" (see I Tim. 6:3ff) (see study # 45).
- D. "*And the Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will*" (2:24-26).
 1. Paul's point is that if we would abstain from erroneous teaching we would be free of strife. If I teach error I involve myself in strife. This is not a verse promoting peace at the expense of truth. Many believe it wrong to argue over matters of faith; however, Jude commands that we do just that (Jude 3). It is those in error that bring up the occasion to strive. Rather than causing strife in the church through error let the "*Lord's servant*" be:

- a. "*Gentle toward all*:" The "Lord's servant" would do well to treat people with a mild and calm disposition rather than the attack and aggressive disposition.
 - b. The "*Lord's servant*" is also to be "*apt to teach*." We ran across this phrase at I Timothy 3:2 in relation to the qualification of elders. The phrase "*apt to teach*" is one word in the Greek; i.e., *didaktikon* which is defined as "apt (suitable, having a tendency, likely to do something, inclined to do something) or qualified to teach" (Moulton 98). Let us, individually, be the one known for his gentle disposition and willingness to teach truth.
 - c. **Thirdly**, the servant of God is to be "*forbearing*." To be forbearing is to be patient with people. It takes time for people to process spiritual information you teach. Give them time to think about the new teaching.
 - d. The **fourth** thing that the "*Lord's servant*" must do is to meekly correct those that oppose themselves. To be "*meek*" (*praus*) = "meek, gentle, kind, forgiving" (Moulton 340). "Mild, soft, gentle, meek" (LS 666). "Showing patience and humility; gentle" (AHD 782). Both Jesus (cf. Matt. 11:29) and Moses (cf. Numb. 12:3) are said to be meek. Meekness is a gentle, kind, humble, and forgiving disposition toward others. Those who are meek are those who are patient with other people. Paul's point is that the "*Lord's servant*" must deal humbly, gently, and patiently with those who "*oppose themselves*" (*hantidiatithemenous*) = "to set opposite; to be of an opposite opinion, to be adverse; opponent" (Moulton 32). The servant of the Lord will have times when he or she "squares off" with one of a different religious background or belief. The one representing truth is commanded to be gentle, humble, kind, and patient with their opponent rather than abrasive. When we debate let us not be guilty of attacking the man but rather exposing the erring doctrine (see study # 49; Debating False Teachers).
2. The duty of the vessels of honor is to restore such a one; i.e., "*repentance unto the knowledge of truth... recovering themselves from the snare of the devil*" (see appendix # 39; Rescue the Erring). It may be that with my meek disposition I will help the erring come to a knowledge of truth and free them from the captivity of Satan.

Chapter 3

I. A future assault on truth (3:1-7):

- A. "*But know this, that in the last days grievous times shall come*" (3:1).
 1. The word "*But*" connects the contents of chapter three with what has been previously said. Paul has painted a clear picture of the trustworthy truth. Though men of error try to suppress or ignore truth it nonetheless remains as a firm foundation. Those who oppose truth are to be dealt with kindly and with patience so that they may come to repentance. Things; however, are going to get very hard for the meek saint.
 2. The term "*last days*" does not mean the end of the world. It is used in the Greek Septuagint (Gen. 49:1) in the exact same way meaning at some point in the future (Cf. I Tim. 4:1). At a point in the near future, "*Grievous times shall come*." "*Grievous*" = "hard to deal with, difficult" (LS 879). The meek saint will deal with difficult situations in the area of hard to deal with people. Though we may display a spirit of meekness the world grows ever more aggressive against the will of God.
- B. "*For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God*" (3:2-4).
 1. Meekness and concern for man's souls can only do so much. Eventually the individual must want to change.
 2. These future times will be hard to deal with and troublesome because "*men shall be...*":
 - a. "*Lovers of self*" = (*philautoi*) "Self lovers" (NM 840). "Loving one's self; too intent on one's own interests, selfish" (Thayer 653).
 - b. "*Lovers of money*" = (*philarguroi*) "Money lovers" (NM 840).

- c. *“Boastful”* = (*alazones*) “a false pretender, impostor, quack, of sophists” (LS 32). This is one who is not what he appears to be. Individuals who use words to build themselves up to be something they really are not.
 - d. *“Haughty”* (*uperephanoi*) “Arrogant” (NM 840).
 - e. *“Railers”* (*blasphemoi*) “Blasphemers” (NM 840). Those who speak against people who are due honor and respect (such as government, elders in the church, parents, and supervisors at work).
 - f. *“Disobedient to parents”* (*goneusin apeitheis*) - a general disposition of disrespect for the very mother and father who care so much for them.
 - g. *“Unthankful”* (*acharistoi*) - a disposition despised of God throughout the scriptures (see Hos. 2:8-9; 9:10, 13; 11:3-4; Amos 2:9; Zech. 11:10ff).
 - h. *“Unholy”* (*anosioi*) “Wicked” (AG 73; Thayer 49).
 - i. *“Without natural affection”* (*astorgoi*) “unloving” (AG 118).
 - j. *“Implacable”* (*aspondoi*) “Irreconcilable” (AG 117). “Incapable of appeasement or mitigation; inexorable” (AHD 646). One that is unyielding and will not change.
 - k. *“Slandorous”* (*diaboloι*) “false accuser” (Thayer 135).
 - l. *“Without self-control”* (*akrateis*) “incontinent” (NM 840).
 - m. *“Fierce”* (*anemeroi*) “Not tame, wild, savage” (LS 70).
 - n. *“No lovers of good”* (*aphilagathoi*) “haters of good men” (NM 480). “Opposed to goodness and good men” (Thayer 89).
 - o. *“Traitors”* (*prodotai*) “betray” (Thayer 538). “To lead astray or deceive” (AHD 174).
 - p. *“Headstrong”* (*propeteis*) “Reckless” (NM 480). “Precipitate, rash, reckless, violent” (LS 682). “Speeding headlong; moving rapidly and heedlessly; acting with excessive haste or impulse; lacking due deliberation” (AHD 974).
 - q. *“Puffed up”* (*tetuphomenoi*) “to make proud, puff up with pride, render insolent; to be puffed up with haughtiness or pride” (Thayer 633).
 - r. *“Lovers of pleasure rather than lovers of God”* (*philedonoi*) - those who want to experience fun and pleasure rather than be bogged down with rules and laws.
- C. *“holding a form of godliness but having denied the power thereof: from these also turn away”* (3:5)
1. The word “godliness” (*eusebeia*) was a favorite word of Paul's when writing first Timothy. The Greek is *eusebeia* and uniformly translated “piety” by the Nestle Marshal Interlinear Greek English New Testament. The word is defined as “reverential feeling; piety (having or exhibiting reverence and earnest compliance in the observance of religion... religious devotion and reverence [a feeling of profound awe and respect and often love; an act of showing respect] to God or parents), devotion, godliness” (Moulton's Analytical Greek Lexicon pp. 176).
 2. Paul warns Timothy that there are men who have the appearance of holiness and devotion to Jehovah God; however, they *“deny the power thereof.”* When people *“deny”* (*hernemenoi*) the power of godliness they “contradict” (Moulton 51) divine revelation. The Greek word is in the perfect tense which indicates “a verb expressing action completed prior to a fixed point of reference in time” (AHD 921) (see Friberg 648). The idea is that though they claim to be devoted to the Lord their words and actions contradict Jehovah's divine authority. When an individual whom we are dealing with in a meek manner shows himself to *“deny the power thereof”* we are commanded to *“turn away”* from such a one. To *“turn away”* (*hapotrepou*) = “To turn away from” (LS 109)... “to avoid or shun” (Moulton 48) (see Rom. 16:17). To run with such men is to be influenced by them (see I Cor. 15:33).
- D. *“For of these are they that creep into houses, and take captive silly women laden with sins, led away by divers lusts,”* (3:6).
1. Those who deny the power of Godliness by denying compliance with divine revelation represent *“these.”*
 2. When one *“creeps”* (*hendunontes*) into something they simply “enter” (Moulton 138). The erring man that puts a front on of piety enters the homes of *“silly women laden with sins”* and take them captive with his erring doctrines.

3. These women are "*led away by divers lusts.*" The obvious picture is a woman who is living in some sort of sin and comforted in her error by these erring brothers who enter their houses telling them all is well when all is not well with God. The woman's conscience is soothed and the individual is befriended (see study # 45). Like the prophets of old who proclaimed "peace, peace, when there is no piece" so these erring brethren do the same thing (see Jer. 6:14).
- E. "*ever learning, and never able to come to the knowledge of the truth*" (3:7).
1. The one who puts a false front of religious piety before others yet is perverted in relation to truth is "*ever learning yet never able to come to understand truth.*" If they understood truth they would not be trying to sooth the conscience of silly women laden with sin. True piety directs self reverence and respect for the authority of Jehovah's divine revelation.
 2. Truth can and must be known yet it takes diligence and interest on the part of the student or disciple (see II Tim. 2:15). These erring people never come to truth because they are not truly interested in truth (see Jn. 14:17; Rom. 8:7; I Tim. 6:4-5). They are interested in strife, faction, and selfish ambition.

II. An OT example of individuals who rejected the Authority of God (3:8-9):

- A. "*And even as Jannes and Jambres withstood Moses, so do these also withstand the truth; men corrupted in mind, reprobate concerning the faith*" (3:8).
1. The two names Jannes and Jambres are no where else found in the Bible. Who they are is not revealed. What they were is revealed. They are equated to the erring teachers of Moses' day who sooth the conscience of wicked women in sin by telling them lies. They are equated to those who will not know truth because they do not subject themselves to absolute truth.
 2. These two individuals "*withstood Moses, so do these also withstand the truth.*" To "*withstand*" is to "set oneself against, to withstand, resist, oppose" (Thayer 45). "Oppose" (NM 840). To resist or oppose the truth (the gospel {Eph. 1:13}) is to reject the authority of God and His promises (see Acts 7:51). By doing so they show themselves to have a "*corrupt mind, reprobate concerning the faith:*"
 - a. "*Corrupt mind*" "to corrupt; deprave" (Thayer). The thinking is polluted and delusional by self interest.
 - b. "*Reprobate concerning the faith*" that "which does not prove itself to be such as it ought" (Thayer 12). Their thinking was off when it came to the doctrine of Jesus Christ.
- B. "*But they shall proceed no further: for their folly shall be evident unto all men, as theirs also came to be*" (3:9).
1. The progress of these erroneous teachers will not go anywhere with the true elect of God who look for Bible authority in all that they do. The "*folly*" of these men is their lack of understanding in the scriptures.
 2. Those who do give diligence to find truth and wisdom recognize the folly of these men. When one's words and actions do not measure up to divine revelation the elect know because they have put their doctrines to the test (see Gal. 1:8-9; 1 Jn 4:1ff) (see study # 51; Test the Spirits).
 3. The "*folly*" of these men is their refusal to give compliance to the whole council of God. They shall "proceed no further" only if the elect expose and shame them for their error (see study # 34).
- C. "*But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings; what things befell me at Antioch, at Iconium, at Lystra; what persecutions I endured: and out of them all the Lord delivered me*" (3:10-11).
1. Paul reminds Timothy of his past behavior by following his apostolic example (see Phil. 4:9) (see study # 50; Authority in Example). Paul contrast Timothy with the ungodly who do not respect the authorized words of Jehovah God yet claim to be pious. Timothy did not follow his own opinions or man's teachings but rather "*followed Paul's teaching, conduct, purpose, faith, longsuffering, love, patience, persecutions, sufferings...*" Paul's mannerism, doctrine, and consequential treatment (i.e., persecution) was followed by Timothy. Timothy was obviously persecuted for being a meek man of faith.
 2. Paul had endured the persecutions at Antioch, Iconium, and Lystra (see Acts 13:50; 14:5-7, 19). The Lord had delivered Paul out of all these persecutions; i.e., he did not die from them. Paul is

thereby encouraging Timothy to fight the good fight of faith and the Lord will likely deliver him as well.

- D. "*Yea, and all that would live godly in Christ Jesus shall suffer persecution*" (3:12).
1. Paul tells Timothy that it is not only he and Timothy that suffer for the truth but it is everyone who lives and teaches truth.
 2. The wicked do not like to be exposed and embarrassed. Persecution is thereby simply a way of life for the child of God (see Jn. 15:18ff; Phil. 1:29; I Thess. 3:1-4) (see study # 42).
- E. "*But evil men and impostors shall wax worse and worse, deceiving and being deceived*" (3:13).
1. The days ahead for Timothy and the people of God would be grievous (see II Tim. 3:1). Wicked men who persecute the righteous for their unwavering stand in truth will make things more and more difficult for the meek and lowly saint (see Hebrews 10:32ff).
 2. The identity of the wicked false teachers is further defined as not only those who deceive with their error but through such an approach to God's word they deceive themselves. When one accepts error the more he clings to it the more he truly believes that it is truth. He is honestly mistaken yet mistaken he is and so he is identified as an "*evil man*" (see study # 34).
- F. "*But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus*" (3:14-15).
1. Paul once again contrast the wicked and evil false teacher and all dissenters of truth with Timothy, the man of God. Timothy had been instructed in the ways of the Lord through his grandmother and mother (see II Tim. 1:5). He had already obeyed the gospel when Paul met him (see Acts 16:1-2). Furthermore, Timothy grew in the faith through the teaching and laying on of hands of the apostle Paul (II Tim. 1:6; 3:10). Paul admonishes Timothy to "*abide thou in these teachings...*"
 2. When one abides in the doctrine of Christ there is salvation (see II Jn. 9). Rather than being as the one mentioned who does not comply with the word of God Timothy is encouraged to **abide** in the doctrine of Christ.
- G. "*Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work*" (3:16-17)
1. The "*scriptures*" (*graphe*) = "writing; the art of writing" (LS 169). The writing that Timothy had been taught and instructed to abide in was "*inspired of God*" (*theopneustos*) = "divinely inspired ("to affect, guide, or arouse by divine influence... to be the cause or source of... to breath upon" [AHD 666]) (Moulton 193).
 2. The **inspired word of God** that Timothy was to **abide** in would be "*profitable*" for the following:
 - a. "*Reproof*" (*elegmon*) = "refutation (repudiate - renounce)" (Moulton 131). When one knows the scriptures he is profited in that he or she may repudiate or renounce erring doctrines espoused by false teachers.
 - b. "*Correction*" (*hepanorthosin*) = "to set upright again; to set to right; correction, reformation" (Moulton 150). Divine revelation will profit a man in that he will be reformed or help others to be reformed (i.e., set in the right position again).
 - c. Thirdly, divinely inspired revelation profits a man because it is "*instruction in righteousness.*" Righteousness is a prerequisite for fellowship with Jehovah and divine revelation helps one understand the right way of life.
 - d. Forth, divine revelation is **profitable** for the man of God to be "*complete*" (*hartios*) = "entirely suited; complete in accomplishment, ready" (Moulton 53). When one knows divine revelation it profits in that he or she is ready and suited to expose, shame, and pray for the erring. Such a one is ready and suited for righteousness.
 - e. Lastly, divine revelation is profitable because it "*furnishes*" (*hezertismenos*) the man of God for every good work. The Greek *hezertismenos* means "to equip or furnish completely" (Moulton 144). The man of God is completely equipped with all necessary information to do "*good work*" (see Eph. 6:10ff). Those who do good work and are righteous are approved of God. God had revealed a message that was designed not to confuse man but rather help him to fully know what God desires of us all.

Chapter 4

I. Paul charges Timothy to do the work of an evangelist (4:1-5):

- A. *"I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom:"* (4:1).
1. The word "**charge**" (*diamarturomai*) here is the same in the Greek as is found at 1 Timothy 5:21 where Paul said, *"I charge thee in the sight of God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by partiality."* The Greek word *diamarturomai* is defined as "to make a solemn (of a serious nature) affirmation; to make a solemn and earnest charge (to entrust with a duty, responsibility, or obligation)" (Moulton 93).
 2. Paul, by the will of God and Christ Jesus who shall judge the dead, solemnly entrusted Timothy with a specific duty as an evangelist (see study # 6).
 3. Just as sure as Jesus came in the flesh, established his kingdom, and who shall judge living and the dead even so Timothy has this solemn charge to do the following without fail.
- B. *"Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching"* (4:2).
1. To "**preach**" (*keruzon*) = "proclaim, preach, to announce openly and publicly" (Moulton 230). The "**word**" that Timothy was to proclaim openly and publicly was divine revelation.
 2. Timothy's preaching was to be "**urgent in season.**" When one is "**urgent**" (*hepistethi*) they are "to fix one's mind upon, attend to it, and then give attention" (LS 339). Timothy was to be fixated on preaching "**in season**" (*eukairos*) - "well timed, in season, seasonable, opportunely" (LS)... "Timely, opportune, seasonable, convenient" (Moulton 173). Timothy was also to preach "**out of season**" (*hakairos*) - "Ill-timed, unseasonable, inopportune" (LS 25) (i.e., preach the truth when people want to hear it and when some do not want to hear). Truth was to be preached no matter the circumstances. The standard could not be changed because it may hurt someone's feelings, shame them, and or expose their current religious practices as error. Sometimes members of the church may get upset with a preacher because he said something about the errors of denominationalism when they had invited a denominational friend to worship. We can in no way apologize for truth or conceal it. Such activity is to attempt to bound that which cannot be bound (see II Tim. 2:9, 13, 19) (see study # 3).
 3. Timothy, an evangelist of Jesus Christ, was to "**reprove**" people. To "**reprove**" (*elegzon*) = "to put to proof, to test; to convict... to detect, lay bare, expose" (Moulton 131). "To find fault with, correct; to reprehend severely, chide, admonish, reprove; show one his fault, demand an explanation" (Thayer 203). "To disgrace, put to shame... to accuse... to bring to the proof, to disprove, confute... to bring convincing proof" (LS 249).
 4. Timothy, as an evangelist of Jesus Christ, was to "**rebuke**" (*epitimeson*) - "to tax with fault, rate, chide, rebuke, reprove, censure severely" (Thayer 245). "To reprove, chide, censure, rebuke, reprimand, to admonish strongly, enjoin strictly" (Moulton 162). There would be times that the evangelist would need to make the sinner feel the stinging shame of his erroneous teaching and or lifestyle. This is the work of the evangelist. The evangelist will be a man who without fear or favor of people performs this charge. He, above all men, is willing to take the heat that comes with these duties (see study # 6).
 5. Timothy, as an evangelist of Jesus Christ, was to "**exhort**" (*parakaleson*) - "a calling upon... beseech, entreat, implore... incitement, persuasion..." (Moulton 303). The evangelist is to call upon and persuade people to live godly in Christ Jesus.
 6. Timothy's preaching was to be done with "**all longsuffering**" (*makrothumia*) - "patient enduring of evil, fortitude... slowness of avenging injuries, forbearance, clemency" (Moulton 256). There would be times that Timothy's work of laying bare man's sins and chiding sinful brethren would bring trouble in his life. Timothy was to be patient and endure the evil that he would suffer at the hand of the wicked. It may be that some may change their sinful ways and teaching.

7. Timothy's preaching was to be a work of "*teaching*" (*didaxe*) - "instruction, the giving of instruction, teaching" (Moulton 98). Those who would preach the gospel are instructional teachers of the word. Brethren in local churches need to understand this. The preacher / evangelist is not the bishop of a flock or one responsible for taking care of the sick and elderly. God has ordained elders and deacons for that work. The preacher's work is teaching.
 8. Such work for the evangelist illustrates a specific work among brethren and those of the world even though a church has elders. The elders work is shepherding the flock while the evangelist work is instruction and confrontation with the erring.
- C. "*For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts;*" (4:3).
1. Paul has warned Timothy of difficult times to come in the near future (see II Tim. 3:1, 9, 13). The antecedent of "*they*" would be false teachers and those who follow their wicked doctrines (see II Tim. 3:5-7). These erring people will come to the point when they "*will not endure the sound doctrine.*" The Nestle Marshall text reads, "*they will not bear with healthy teaching.*" "*Sound doctrine*" is a term Paul has used often in his two epistles to Timothy (see I Tim. 1:10; 6:3; II Tim. 1:13; and here at 4:3). Men will not be able to bear that which is actually spiritually healthy for them because it exposes their error. Rather than correcting themselves they desire lives of sin.
 2. Why? They have "*itching ears*" (*knethomenoi*) - "to cause titillation; to procure pleasurable excitement for, to indulge an itching" (Moulton 234). The chiding evangelist makes them feel the sting of their sin. These brethren would rather feel good about their sinful decisions rather than made to feel guilty and shameful. These type of brethren will search out evangelist (teachers) who will fulfill their lustful ways by making them feel ok in their sin (see II Tim. 3:6). The prophet Isaiah had warned of these minded people saying, "*For it is a rebellious people, lying children, children that will not hear the law of Jehovah; that say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits...*" (Isa. 30:9-10).
- D. "*and will turn away their ears from the truth, and turn aside unto fables*" (4:4).
1. These men who are ever learning and never able to come to the truth because the truth is not what they want out of life naturally "*turn away their ears from the truth.*" They don't want to hear anything that condemns their actions. These brothers are hard hearted and set in their ways of error.
 2. Rather than looking to truth they "*turn aside unto fables*" i.e., "Things delivered by word of mouth...a tale, story, legend, myth" (LS 521)... "A word, speech, a tale; a fable, figment" (Moulton 273). Paul had earlier associated these fables with studies of genealogies at I Timothy 1:3-4 and profane wives fables at I Timothy 4:7. Untruths do not condemn, make one feel ashamed, or call for changes. Untruths comfort where God does not comfort.
- E. "*But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry*" (4:5).
1. Over and over again Paul contrast the erring teachers and dissenters of truth with Timothy. When Timothy preached the word of God in all its purity it would likely bring hardships to his life. Paul admonishes thereby to do three things:
 - a. Timothy is to be "*sober*" (*nepse*) - "dispassionate" (LS 532). "To be calm and collected in spirit; to be temperate, dispassionate, circumspect" (Thayer 425). "Circumspect" (Moulton 277). "To be self-possessed under all circumstances" (AG 538). "Heedful of circumstances or consequences" (AHD 275). Timothy was not to let people get under his skin to the point of being discouraged or defeated. The evangelist would do well to be calm and collect when dealing with the erring. State the Bible facts as they are. Help people see that their problem is not with you but with truth. Truth, and those who hold to truth, have nothing to fear from the erring. Herein is the reason people say, "You have to have thick skin to be a preacher."
 - b. Secondly, Timothy was to "*suffer hardship.*" Paul had earlier told Timothy that suffering hardships and persecutions were a way of life for the Christian due to their representing sound doctrine that shames and makes the erring feel guilty (see II Tim. 3:12) (see study # 42). Timothy should suffer it rather than seeking a way around it (see Gal. 6:12-13).

- c. Thirdly, Paul tells Timothy to "*do the work of an evangelist.*" The "*evangelist*" (*euaggelistou*) - "one who announces glad tidings; an evangelist, preacher of the Gospel, teacher of the Christian religion" (Moulton 172). The work of the gospel preacher / evangelist has been a focus of the two epistles to Timothy (see study # 6):
- i. Study truth and present it in all its purity (I Tim. 1:5-7; 4:13; II Tim. 2:15).
 - ii. War the good warfare (battle against those who hold or teach error) (see I Tim. 1:18; 6:12).
 - iii. Put the brethren in mind of the dangers of erring doctrines and worldliness (I Tim. 4:6).
 - iv. Be a teacher of truth (I Tim. 4:11).
 - v. Never be a hypocrite... live what you preach (I Tim. 6:13-14).
 - vi. Be ready and willing to expose error in men's life by means of shaming and chiding (II Tim. 4:2).
 - vii. Through teaching be a man who promotes or calls upon people to live Godly in Christ Jesus (II Tim. 4:2).
 - viii. Be patient, slow to anger, and in control of yourself at all times (II Tim. 4:2).
2. Doing these things would mean that Timothy had "*fulfilled his ministry.*" The "*ministry*" (service) of Timothy was teaching truth no matter the outcome. Whether Timothy or any other evangelist would do this most important work or not truth would remain truth (see II Tim. 2:9 etc.).
- F. "*For I am already being offered, and the time of my departure is come*" (4:6).
1. Paul has made a contrast between the evil false teachers and Timothy on several occasions throughout this study. The aged apostle now considers his own self in the hearing of Timothy. Paul has charged Timothy to do the serious work of an evangelist. Paul knew the heartaches and pain that came with such work. As he looks back at his life he proclaims, "*I am already being offered.*" The ASV footnote reads, "*I am already being poured out as a drink-offering.*" Paul, as a drink offering poured upon the altar of God, was presently suffering for doing the very work that he has charged Timothy to do.
 2. Paul was so confident that he was soon to breathe his last breath that he refers to his death as already having arrived. With a pen in hand the aged warrior for Christ pours out his soul to Timothy in the form of divine revelation to encourage the young evangelist to take of the mantle of a preacher and continue the necessary work.
- G. "*I have fought the good fight, I have finished the course, I have kept the faith:*" (4:7).
1. Paul's charge to Timothy was to "*Fight the good fight of faith...*" (I Tim. 6:12 see also I Tim. 1:18). The fight was against false teachers and the trouble they caused in the church and world. Paul had waged war against these men and now it was someone else's turn to fearlessly keep the pressure upon the ungodly (see I Cor. 15:12; II Cor. 11:13-15; Gal. 4:16; I Tim. 1:19-20 etc.).
 2. Paul's days of warfare had come to an end with his death. No more would he suffer at the hands of wicked men as he exposed their error (II Cor. 11:22ff). No longer would he be looked upon as a "spectacle among men... a fool... weak... suffering hunger, thirst, nakedness, and no place to sleep... defamed and counted as the filth of the world" (I Cor. 4:9-13). He had remained faithful to the Lord through all his trials. Through it all Paul was never ashamed of the gospel message (Rom. 1:16).
- H. "*Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing*" (4:8).
1. While Paul was among the living there was no glorious crown upon his head. He suffered as one the world viewed as a mad man (II Cor. 5:13), an idiot (II Cor. 11:5), and coward (II Cor. 10:10). The time of his glorification; however, had now come. John recorded, "*Be faithful till death and I will give you the crown of life*" (Rev. 2:10). This glorious crown would never be taken away by any evil man (see I Pet. 5:4). Paul would now be exalted rather than debased because he had lived faithfully till death (see I Pet. 5:6). This crown would be given to Paul by the Lord Jesus Christ.
 2. Note that Paul thoughtfully reminds Timothy, and all who read this epistle, that this crown of righteousness, exaltation, and glory does not belong to him only. Every man and woman who

would suffer through the ill treatment of the wicked and represent truth in their teaching and lives would also wear this glorious crown of victory. All those who look with anxious anticipation to the coming of Jesus Christ to bring his saints home to eternal glory will not be disappointed.

II. Paul makes some personal requests to Timothy (4:9-15):

- A. *"Give diligence to come shortly unto me: for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia"* (4:9-10).
1. Paul's final request to Timothy is that he make an effort to come to Rome to see him before he dies. Apparently the apostle was feeling the sting of loneliness and the pain of knowing brethren were falling away from the faith to avert persecution.
 2. Demas was once a faithful brother in Christ. He was with Paul at his first Roman imprisonment (Col. 4:14; Phile. 24). Paul reveals Demas' departure from the faith due to his *"love of this present world."* Demas' desire for both pleasures of life and life itself were held more dear to him than suffering for the cause of Jesus Christ. He therefore leaves to Thessalonica. Here again we find an apostle revealing the faithfulness or unfaithfulness of another brother and never being guilty of gossip or violating anyone's autonomy. Eternal glorification with the heavenly Father was at stake.
 3. Paul's statement regarding the location of Crescens and Titus would lead us to believe that these two had not fallen from the faith but were rather removed from him due to their preaching responsibilities in other geographic locations.
- B. *"Only Luke is with me. Take Mark, and bring him with thee; for he is useful to me for ministering. But Tychicus I sent to Ephesus"* (4:11-12).
1. Luke was the only one present with Paul. The *"beloved physician"* (Col. 4:14) continued with Paul in his times of great distress.
 2. Paul request that Timothy bring Mark with him when he comes to Rome. Mark, the nephew of Barnabas, was the one who initially ran out on Paul and Barnabas in their first tour of preaching (Acts 15:36-41). Paul is clearly not happy with Mark's decision to leave them and argues with Barnabas about it in an intense way. Apparently, the two have reconciled their differences and are now close companions.
 3. Paul had sent Tychicus to Ephesus. Tychicus had already worked in Asia among the brethren of Ephesus and Colossi (see Eph. 6:21; Col. 4:7). He was an earlier traveling companion of Paul's and very well trusted (see Acts 20:4; Titus 3:12).
- C. *"The cloak that I left at Troas with Carpus, bring when thou comest, and the books, especially the parchments"* (4:13).
1. Apparently, as Paul passed through Troas at some point, he had left behind his coat and was now in need of it. Paul asks Timothy to kindly go by and get it along with his *"books and parchments."*
 2. The *"books"* (*biblia*) or scrolls and the *"parchments"* (*membranas*) = "parchment (the skin of a sheep or goat prepared for writing or painting on... a written text or drawing on a sheet of parchment / AHD 902), vellum" (Moulton 269).
- D. *"Alexander the coppersmith did me much evil: the Lord will render to him according to his works: of whom do thou also beware; for he greatly withstood our words"* (4:14-15).
1. Paul warns Timothy about *"Alexander the coppersmith"* (see study # 52; Watching and Warning against the Erring).
 2. The Bible mentions four Alexander's in association with the work of Paul: 1) Alexander the kindred of the High Priest (Acts 4:6). 2) Alexander the town clerk of Ephesus (Acts 19:33ff). 3) Alexander of I Tim. 1:20 who refused repentance and Paul delivered his soul to Satan for the destruction of the flesh. 4) The Alexander of II Tim. 4:14 who did Paul much evil and who greatly withstood our words (4:14-15).
 3. It seems probable that the Alexander Paul mentions is the same of I Tim. 1:20. Paul wanted to warn Timothy of this man as he would be coming to Rome and experiencing first hand this unrepenting brother who had no respect for authority. Paul said, *"beware"* of this man. To *"beware"* is to *"Keep watch and ward, keep guard"* (LS 874). Examine Romans 16:17 along this thought of watching (see study # 52 and # 28). What "evil" Alexander did is not revealed. We can only

imagine that Alexander gave false testimony regarding Paul... maybe he was responsible for physical harm to Paul... we just don't know because its not revealed (see Deut. 29:29).

III. The First defense in Paul's Roman Trial (4:16-18):

- A. *"At my first defense no one took my part, but all forsook me: may it not be laid to their account"* (4:16).
1. Paul was no stranger to giving a defense before the public in trial settings (see Acts 24:10; 25:8, 16; 26:2, 24). While in this final Roman prison he had not one man stand by his side as a sympathizer. Apparently not even Luke remained with him when this occurred.
 2. With great humility, meekness, and love for men's souls Paul, like Jesus (Lk. 23:24) and Stephen (Acts 7:60) before him, asks the Lord not to lay it to their account. His hope was that the dissenters would come to their senses.
- B. *"But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory fore ever and ever. Amen"* (4:17-18).
1. Though all had forsaken Paul in his hour of intense trial he knew that the *"Lord stood by me and strengthened me."* Paul's own divinely inspired advice was to never ever give up (see Phil. 3:14) because he and all the faithful *"can do all things in him that strengthens me"* (Phil. 4:13).
 2. Amazingly, as Paul is on trial for his life, he has the presence of mind to take the opportunity to preach the gospel to the Gentile audience present. He was notorious for doing this when on previous trials (see Acts chapters 22, 24, 26). The Lord had not only strengthened Paul to preach but also divinely delivered him out of the *"mouth of the lion"* (i.e., the verdict of death by Roman judgment). Paul had previously encouraged Timothy to keep pressing fearlessly forward because the Lord would deliver him from the hands of wicked men (see II Tim. 3:10-11).
 3. Paul breaks out in a final doxology as he contemplates the gracious and glorious heavenly Father.

IV. Final salutations (4:19-22):

- A. *"Salute Prisca and Aquila, and the house of Onesiphorus"* (4:19).
1. The word *"salute"* (*aspasai*) = "greet, welcome, express good wishes, pay respects" (Moulton 56).
 2. Paul request that Timothy would basically say hello to Prisca and Aquila (a man and wife who shared the same trade as tentmakers with Paul - see Acts 18:2) and Onesiphorus (this man had obviously spent time with Paul in his Roman prison yet now had moved on - II Tim. 1:16).
- B. *"Erastus remained at Corinth: but Trophimus I left at Miletus sick. Give diligence to come before winter. Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren"* (4:20-21).
1. Erastus was the treasurer of the city of Corinth (see Rom. 16:23). Erastus had previously worked with Timothy to preach the gospel in Macedonia (Acts 19:22). Apparently Erastus has returned home and there he remains at the time of this writing.
 2. Trophimus was a man of Asia and had accompanied Paul on his third tour of preaching (see Acts 20:4). He is the Ephesian Gentile that the Jews accused Paul of bringing unlawfully into the temple (see Acts 21:29). Miletus was the town due south of Ephesus that Paul had once met and talked with the Ephesian elders. Apparently, Trophimus had gone home and had come to be sick.
 3. Paul admonishes Timothy to make haste to come to him before winter. Winter travel through the seas would not be wise.
 4. Lastly, Paul gives some names of *"brethren"* likely from Rome that wanted to send their greeting to Timothy.
- C. *"The Lord be with thy spirit. Grace be with you"* (4:22).
1. Paul's final words to Timothy: *"The Lord be with thy spirit."* A man's *"spirit"* is his personal makeup, one's character, disposition, teaching, mind, and overall inner man is under consideration (see Eph. 4:23). Paul's desire was that the Lord's revelation would be that which defined Timothy as a man (see Titus 2:11-12).
 2. Lastly, Paul tells Timothy, *"Grace be with you."* God's grace is man's redemption (see Eph. 1:7). If God's gracious offer of salvation belongs to me that means that I am walking in truth. Paul's hope for Timothy is that he would always so walk in truth and thereby receive the glorious and gracious promises of the Lord.

3. Did Timothy make it to Paul with his coat and books before he died? Was Paul granted the joyous occasion to see Timothy his beloved friend and fellow worker in the kingdom of God? Did Timothy vigorously pick up the mantle of preacher and wage war against false teachers till the day he died? Did Timothy successfully pass on divine revelation and the responsibilities of the evangelist to others? These are questions that we have no answer for at this present time yet when glorified it may be that the Lord will fill us in on all that is unrecorded. Be thou faithful till death and the Lord's promise is an eternal crown of glory that will never fade away. All who would do the work of an evangelist ought to study I and II Timothy to gain a full understanding of our work and what to expect when we do that work. Much complaining may be done away with when we find that suffering is our lot.